

[REDACTED]
Must Remain in
Transcription Room

M 1939

Music

Group IV

Westtown

Friday October 9, 1970

PART ONE

MR. NYLAND: It sometimes is difficult to know what is really better, talk a little and then play, or just go off and play, and then talk. Sometimes it depends on what I want to say. Sometimes what I want to say ^{first} just before playing, for me, every once in a while, at least, has a feeling that I want to get it over with. So that then, when we have played and there is a different kind of an atmosphere that then I can say certain other things that belongs to that. Perhaps I shouldn't be so--so desirous in making such distinctions, because I do believe that whatever we talk always has a background of work or of an understanding or of oneself, of what we really want or perhaps even should want. So that even when I want to talk about some of the little downfalls that happen every once in awhile, or things that are necessary regarding the activities, ^{that it is} as if it is outside of work, whereas in reality it is very much belonging to work, and it belongs very much to our behavior and to the group as a whole, and that it is one of the best testing-grounds for ourselves. Someone asked could I say something about honesty. Of

course I've talked so often about it as a requirement for each person, not only in ordinary life where he can learn and it can serve as a school for him, but when one talks about a Conscious man, or a person who is aspiring to be Conscious, there's no possibility of ever becoming Conscious unless one is honest, and that the degree of one's honesty is ^{of course} measured by one's Conscience.

What is honesty for oneself? I make a promise. I want to adhere to it, I see results. I have an experience. I describe the experience. It does not matter what my promise is. It does matter what the result is, and if the result happens to be different from my promise or from my wish, my honesty will require to accentuate the result. The result is always a fact; if possible, an Absolute fact, in which then honesty is the determining factor ^{of} how I, myself, can view that fact. When there is the slightest wish on my part to change the fact simply because I don't like it, I become dishonest. So honesty can really only exist when there is a relationship of understanding between Conscience and Consciousness, so that the facts as they are indicated by one's Consciousness, which Consciousness registers the facts of experience, that then one's Conscience agrees completely. If there ^{is} the slightest difference - I would not say opinion, but indication to the Conscience ~~that~~ ^{ousness} but that what the Conscience would like to serve up as truth, there is no honesty. You might say there is not enough ^honesty. It's really not true. Honesty is 100% or it is nothing. A little bit of honesty should not exist. A fact is a fact from the standpoint of Consciousness when it is Absolute. Absolute belongs to a realm of Infinity. That's why we don't know much about honesty and we don't know much about Truth, but it is necessary to learn to see to what extent we can start

and
 to conceive what is meant by honesty/in the first place to try to feel. The feeling will enable one, even without being able to describe it, to give the truth to oneself and the Conscience will approve of that Truth. If it is then possible ^{in such a way that} to describe it as a fact of one's experience, then the Consciousness will agree. One can say it the other way: Consciousness waits for Conscience to tell what is right; Consciousness waits for a Conscience to expect Consciousness to be Truthful. Consciousness is able to adapt itself to that what is the rule of Conscience, and ^{when} ~~then~~ that expects to have Consciousness as a partner, Consciousness if it is truthful, will be able to conform.

Honesty in Work is the exact result recorded exactly. It is an Absolute fact, sometimes of intellectualism, a fact described as fact without anything other thing ~~it~~ entering, just pure intellect. It is also a fact of emotion, even if it cannot be described, but in the case of emotions it has to have the certainty of existence. Honesty in daily life, in ~~work~~ ^{us}, as we are supposed to do it, as we have to do it professionally, as we are in relation with each other, as then our word is yes when it is 'yes', and 'no' when it is 'no', and one has the strength to say 'no'. We strive many times for that to try to remember it, really to see what is needed. How can we be honest in daily life, how can we even strive for honesty when so much of ordinary life lived by other people, and we sometimes say, of course, unconscious, but we, claiming to wish to become different, it will start immediately with honesty in that what we perform, and the honesty of the performance of certain work or duties, or the discharging of responsibility, and the exact hours spent, and the price we put on the ^energy expended in an hours

work, which will determine the value of energy going into that what we have made, or what we have attended to, ^{yet} then the honesty in that what we wish to sell, either our ability or that product that we make, ~~now we make that we make (?)~~, or an attitude of oneself towards oneself in realizing what is the value of one's talent, ^(a) and taking into consideration ^{variety} of different factors so that one says, 'my time is worth this much,' simply because that is the value of the time, and it is not dictated to me by the value of money, which I need, or would wish to have.

where? All questions of overcharging, all questions of being sincere in the attendance of the duties we have to perform - it is in connection with that that I want to explain a few things. ~~I~~ I would like, in order to be able to be more in contact with the activities as a whole, that I get certain information. I wanted to explain it to you, first, because I don't want you to get the impression that I need some more papers and forms and things to fill out, although this particular request is ^{very} ~~quite~~ simple. I'm sorry that John Marshall phoned already a few of you.

That was not my idea. I wanted to have a chance to explain the reason why I need some figures which I would like every week of sales, just sales. And for the first week I would like you, whichever way your business is going, and whatever activity it is that you are interested in, to give me an exact list of what you owe, with dates since when you owe it. ^{It's a question of management} It's a question of gradually preparing for the time that I hope I will have a little more free time, also that when such free time can exist that I want then to be able to work more together in perhaps--in a shorter time than is necessary when otherwise I would have to ask this and that, when I have a little information I will know what you are up

against and what we have to do, when I get this information I can think about it, beforehand, and then we can settle affairs, perhaps, I hope, a little easier. That is why I hope that you understand that when I ask, it is really for you, so as to force yourself to see each week what have you been as a manager, how much has your energy of thought gone in the direction of management, how much energy of feeling has gone into attempts during the time you were managing; to look at your business; how much actual time have you spent on that as a thought and feeling, even expressed in the presence of yourself at the place where your responsibility starts, and that if for some reason or other you cannot adhere to that, don't you think that you should let me know? That really you should feel that it is necessary that for whatever reason it may be, that you cannot be at your store or at your shop, or that you have to do this, or you have to go, and so and so, because your aunt is sick, whatever it may be, because in the first place you won't be there if I call, I have to ask again and again where is so-and-so, and I cannot get hold of you, and in the second place, I like to know, who will take your place? Don't think for a moment that anybody is a good substitute simply because they happen to be somebody who happens to be in the store. And I get sometimes a little angry - can't you understand yet what we're trying to do, to build up something that really is quite worthwhile enough but you have to feel for it; and where are your little reports of saying this is my viewpoint, of what I expect and hope to be able to do and for that I have made plans, can we go ahead and do it, and why wait for me to call you, and to ask you about it? I've asked for it a few times already. But you are negligent, several of you still are hoping for the best until finally I knock on your door, or there is a ^{ble} phone

call, and don't blame me for getting a little angry.

I mean well with all of you. It's not that I am inquisitive. I really do not care that much at all. I care for the maintenance of such activities. Again and again I tell you for your sake. What is it really ^{to} for me - just wishing to put you, if possible, on the ~~right~~ ^{right} path, if I know what the ~~right~~ ^{right} path is, and if I try that then at least in conversation we can find something that is a mutually correct, for all of us, or individually between you and myself, whatever a relationship happens to be. I ask you for the sake of Chardavogne Barn Activities. I will take more part in such things, they are important. They're important for Work. I will change gradually the way, you might call it, I operate, the way I would like to do things. [¶] For instance I will take much more of an active part in teaching Movements. It is very necessary that there is something that you start to learn about Movements, and I cannot be at ten places at the same time. It is very necessary that we study music, and that there are several who have to learn music, and I will help you. I will be there - I remember music very well. It reminds me, and just a little note: the person who played for Movements in the very beginning, and over several years and then became too arthritic to be able to continue, a person and a friend of old standing, who was with us during the time of Orage from the very beginning, who Worked with us during that time when Gurdjieff, during the war, was not in America, and who helped to conduct, and also who played for Movements, Annette Herter, she died yesterday. It's a terrible thing, to remember these--these little events. She was a good woman, very strict about her music, studying, studying, studying, day after day. Very emphatic of how it should be, and not letting things go when

they were incorrect. She attended to it, so that she could play, and she had of course influence--was influenced by De Hartmann, ^{in the early days} influenced by Madame Saltzmann, also, in the early days, influenced by Gurdjieff because of course she knew him. And now she died. And gradually the different people who were responsible at certain times also in their way trying to maintain Ideas in accordance with their wisdom all contributing in their way to the maintenance and keeping the Ideas alive, and with whom one sometimes could perhaps argue, what is exactitude, what is the correct interpretation and meaning; not always agreeing; it didn't matter as far ~~(as)~~ their genuine reality of their own life was concerned. And I see them die, one after the other. Some time ago, on the fourth of July, Cora Siegal died. Very sad. All of you, of course you don't know them. It was in the time that I was, perhaps your age, perhaps at that time already a little older - from twenty-four on, that period I talk about, and a little later when we organized the Foundation. That's why I can talk about these things with much more feeling, and then when I say I remember Music, I remember.

I will be much more strict about the playing because I cannot blame people for not knowing. I can blame myself for not telling. It is not that I say, ^{I am} ~~I'm~~ an expert, I know everything, I know all about it. I never will say that. ^{I've got an advantage} I know a little, just a little, because I'm a little older, and I had contacts of certain kinds which have given me experience. In that sense I would like to be honest.

Try to remember those things. They belong to our daily life. They belong to the office, to be there; when we count on people they must be there. When they have a responsibility, when they have said they would be, made a promise they should be there, when they cannot, they have to tell, somehow or

other get word, so that we can plan, if necessary then, without you, if you cannot be there. Obligations, you have to grow up, don't you? You want to become a man of your word, you want to be able to say, "yes, I have done it" and you want to be able to say "yes, I did not do it." You must not all the time think that you know or that whatever you do is acceptable to someone else - maybe it isn't. Be very careful. Listen very well, A little bit of misunderstanding, perhaps, and then I will play. ~~(?)~~ I want to straighten it out. It happened on Monday evening discussion of who should listen to the after-meeting, if any. In the very beginning there was some interest in that, and listening to the Aftermeetings of the nucleus in San Francisco, I allowed both meetings, that is the regular meeting and the Aftermeeting to go to them to help them to understand what our problems were. Gradually the Aftermeeting developed in a very good sense. They become--they became much more open in discussions with each other, and as soon as I noticed that I said ^{we} I will not send the Aftermeeting anymore, and we have not since then. There have been requests, and I have then said, if the Nucleus wishes, they can decide, so as ^{to} ~~or~~ make quite sure that it was not what I thought ^{ought to} ~~should~~ be done with it. I hope that misunderstanding which there might have been is explained, why I changed my mind, and what it is, and has been already for some time, because I think the Aftermeeting is private. That's exactly where the Nucleus members will have to let their hair down. They want to understand each other and they may make remarks ^{which} ~~that~~ have absolutely nothing to do with anyone else, and it only would be the satisfaction of a little curiosity for some of the others to listen to that, without any meaning and not even San Francisco - they have their own, and I protect their Aftermeeting also.

And I want to continue to protect this After meeting, and if the Nucleus doesn't mind, I will say it is only available for members of the Nucleus, and not for anyone else. If there are special reasons, then one can talk. But it is now the rule; as I say, I hope the Nucleus can agree and understand why I say it. You can listen every once in a while to the regular meeting. That what the After - Meeting wants to say among themselves remains their own, not even secretaries are allowed to listen to it, so that each member can be assured that they can talk, really, I will be the only one listening to it, and I will be very strict about that, and you can trust me.

There are little things that will come up every once in a while; I will talk about them but I don't want to talk too much about that - that is not the prime reason, we can spend tomorrow and maybe Sunday talking a little bit more in detail but not now anymore - it's already long enough.

I hope you will not forget what I've said. I would like to drink to your desire not to forget.

(Toast.)

PART TWO

MR. NYLAND: I'm regularly trying to find out what I should continue with and what I should not do. For those things that I have done and I believe I should not do any longer, I have to find people who can do it, or, I have to decide that it should not be done at all. I think there are many things that I've done which have outlived their usefulness. I think that's in the nature of the case, when one starts to grow, to develop, there are several things that one leaves behind, because

they serve for a certain purpose at a certain time and there is no need to repeat. For those things I will not do and I will find someone else to do it if possible, that will require education, and ^{a great deal of} ~~regular~~ patience, and I will not forget that I have been in this kind (of) Work for many years, and I cannot expect too much. Patience I have - I hope that the patience will outlast me. I hope I will not get too angry at times, and lose too much energy. It's idiotic to be angry, ^{Of} course, I am not really angry. I'm irritable, sometimes, ^{under} the pressure of certain things, mostly the decision which has to be made, what is important, what isn't, one starts to count days and weeks; I'm looking for the time that I will be less engaged in ^{maybe perhaps more engaged in} different work that I have not done and should ^{get} ~~have~~ done. Also talk here and there, I know that, it will happen, and it has to happen.

There are small groups, I said that before, in one of the other meetings ^{which} ~~that~~ have to have help; what kind of help? What can we give them, or rather, what is there to give? One can always say, Gurdjieff, ALL AND EVERYTHING, read it, make a reading group, sit and talk; and then, what do they talk about; that sometimes they don't understand it. It is not made clear, is it, not in a book; apparently it isn't. Always remember that Gurdjieff wrote three series, of which you know two, and the REMARKABLE MEN, that kind of a book gives a certain aspect, probably of hope, that people do exist which are remarkable in the sense Gurdjieff meant it, who have a quality, and who have strength enough to live in accordance with the principles of that quality. That quality was Honesty.

A person who learns, if he can early in life, to be open; if you are a little dishonest, if you have tendencies, and many of us have, I would almost say all of us, because honesty --and to be dishonest is ~~it's~~ many times based on

fear, that you don't dare to be what you are or don't dare to stand up for what you have done. And one of the first indications obviously is that you turn your eyes away from the person you're looking at when he asks you a question. There's a little bit of a whimper sometimes in your eyes and your eyelids move, and then you turn slightly, because it's also awkward, one notices it, and that would mean even admission of guilt, so of course you become quite clever in that and then it becomes a habit and then you use the habit when the questions of honesty are not of concern, and then because of that habit you cannot distinguish anymore, what it really is.

The opposite of course is true. When you're honest, always look a person in the face. Make an attempt. Try for one day, whenever you talk to anybody, to focus your eyes, your vision, on the other person. Not penetratingly and not wanting to pierce through him, and not wishing to express anything special by means of your eyes or have an expression on your face corresponding to that; no, just look, as you would look ^{at certain things} outside in nature, without any particular wish, even, for identification, but just seeing and being open in that relation. You will find that it will be very difficult to tell any lie, and if you are further advanced, you will not tolerate a lie. It's a very good exercise for a day.

^{with} Honesty about relations in Work, relations of yourself, in experiences of Work, in description of an experience. It will be a long time before you become honest. There is always the wish to forget something intentionally, not to tell everything, and then what you tell, I would call it embellish a little bit off (off?) — not entirely the way it was, but the way, partly, you would have liked it to be, or you would have liked it to appear to be. A little for approbation. I will give the Nucleus, at the next meeting, Monday meeting, and their After-Meeting, I will

give them a task. I hope sufficient are here, otherwise you can tell each other. When you start to meet, and of course you have ideas, or perhaps questions or statements, promise yourself that all throughout that meeting, whenever you want to say something, that is you want to open your mouth and have an opinion to express, about the group meeting as a whole, what has happened, about your viewpoint, your opinion, that before you start that sentence, that you make an attempt to ~~wake~~ ^{wake} up. You make that attempt with something present to you, something you make, which could be aware and ~~wake~~ ^{awake}, that is the beginning before you say anything, you practice what we talk about when we say 'Create an Entity of Objectivity,' which could be present to you while you talk, as you talk you keep that, ^{you're careful,} you keep that presence there. You speak slowly, [^] you don't want (to ~~lose~~) lose it, it is a ^Task all throughout that After-meeting. It will make you of course very ~~very~~ very much concerned with what you say, how you say it; and, keep it up, from beginning to end, not just for five minutes. While you talk, maybe you won't have to say too much. It is difficult, of course, I know, but you see I give this task in the presence of many other people, it still is your concern and you don't have to report about it. It is the kind of a task one gives oneself when one is really interested in oneself and in wishing to become what one ought to be as a Man. Really intently and intensely creating, creating sometimes with ~~force~~ force, a situation and persisting, and in that kind of a creation of perhaps even very unfamiliar circumstances or conditions which are not so easy, which you perhaps even might dislike and might cause friction, that then you do that for your own sake, as a ~~task~~ ^{task}, to see how much can be aware. How long, to call it back to create it again and again, to make such persistent efforts for yourself, in certain conditions for your own sake. You want to grow up, you tell yourself, I wish

to grow, I want to become something I know I'm not. I now make the conditions such that I'm reminded.

These kind of things have to be in store for you. You have to start to realize more and more what we really talk about. It doesn't matter if you are young. It doesn't matter if you don't agree with many of the so-called 'sacred' things I mention once in a while. It doesn't matter at all if the language I use is a little strange or perhaps obnoxious to you, or perhaps you may feel that I have words, quotations from the Bible in some way or other that doesn't seem to fit into your religious bringing up, or that ^{you} don't want religion or even emotion, or that you're not deep enough, but that there is something in you, nevertheless, that recognizes the fact that Inner Life also, for yourself, exists and perhaps should be attended ^{to}. I say it doesn't matter all the different expressions in certain ways, simply because they ^{be} belong to a person's growth, and all of that, it will disappear. There will be silence after some time, even on Earth, even when only what one hears is breathing. But not wishing even to say, but to feel, to ^{be} Be in the presence of each other. ^{It} I say I hope that you will learn to understand that. I hope that you will become quite serious at certain times as you grow older. I'm not talking to you when you are still young and the world is ahead of you. I'm talking, perhaps, over ten, twenty years - I said, you remember, I hope you can Work all your life. I hope that kind of Work is always with you in your Inner Life and that you will cherish your Inner Life above anything else as an expression of outer life through your manifestations, that that kind of a seriousness has to enter into anyone who is interested in Gurdjieff and the ideas of Objectivity. Who is interested in the understanding of his own

subjective nature; who wants to get on the right side of Mother Nature; to be able, you might say, to help maintain her in her old age, to take care of her, to give her what is needed to the extent that you have a Conscience that you feel you have to give it, in some way or other and still leaving enough for you. Perhaps you pay Mother Nature 9% of your time, of your thoughts, that is of yourself what you are, the consideration of that what is the time and energy to be spent to try to find out what you really are without Working, without even wanting to Work then, only knowledge, just acquaintanceship with yourself, partly what you have gone through, partly what you expect and hope for, so that the reason you want to think about it is that the rest of your capital can be spent as an investment in Objectivity. The interest which you have beforehand and comes perhaps from curiosity is an interest which with the investment changes into the real interest to be paid to you as a result of putting your capital of investment to work for you, only for you, and the interest will be used to pay, in the beginning, what you can do as helping someone else. Interest comes only after the capital has been put to Work. Helping others only comes after you have for yourself, you might say, enough. That what you have has to go through you and becomes gradually a part of you. When it is yours, it is yours to give. When it still comes from the outside it is not sufficiently digested, you have no claim on it as yet. The person or the surroundings which gave them such impressions, to you, they hold on to that what they give until it is digested.

Mother Nature keeps on her hold on you, until you have extracted from it what could be yours and eliminated the rest. What is Mother Nature for one? Your body. That is what is the trouble, that that what is the claim, which is

rightfully a claim, is exaggerated, and that we lean over backwards to satisfy Mother Nature, your body, because you think that that body is so important, and you rationalize because it contains your brain, and it contains your feeling, and all the rest becomes so important that you pay much more than 9%, and then there is no more left for investment, and all your interest goes in the contemplation of Mother Nature as your Earth in your Solar System.

Sometimes we talk about ~~Inner~~ ^{Life} going from the outside within, in essence from Essence to that what is a point of reference of Life itself. Sometimes then I say it is as if we want to go up, as if we want to go away from the Earth. Do you understand really what it means, because it's exactly as going to the center. We take our ordinary Solar System, we leave the Earth. We wish to go in the direction of ~~the~~ ^{the} Sun, we wish to go to the center of the Solar System, because ~~that~~ ^{it} we know, the Earth turns around the Sun; the Earth is not the center, and when I wish to become free from the Earth I go within, towards the center of all things within this Solar System; I call it 'Sun': it would be Consciousness. Where is the spark of Consciousness within a man? In his Magnetic Center. That is where the poles are, North and South of magnetic quality, which attracts that what belongs to the total realm of existence which is in the immediate contact with the Earth, and with our body ~~and~~ ^{with} our way of living available at times and being attracted, having experiences of that kind reminds one that there is something going on within, and the attraction as magnetism calls on that what is the central axis of our own existence, that that has to be replaced, and that that what is Magnetic Center should gradually divide up, I would not say even equally, but divide between Consciousness and Conscience, so that the accent is no longer on Earth.

~~←~~ All geocentricism, all of that disappears, in the place comes the Sun,
 the heliocentric systems of our psychology. ^{or Q?} Understand quite well what the
 aim of Work is when you sit and think and contemplate about your place in your
 own life, in your own atmosphere of what you are, and what you attempt to do
 and why; when you are in your good senses you wish to Work, for that kind of
 freedom. The freedom is within you, it is within your Inner Life. The freedom
 is the point in which there is no dimension as a point. As a point in space, as
 a Moment in time, that is your Magnetic Center, the realization of your exis-
 tence only, no more than that and no less than the realization that existence for
 oneself is one's Life, and not the Earth, in which Life appears.

To a good weekend, with Work.

(Toast.)

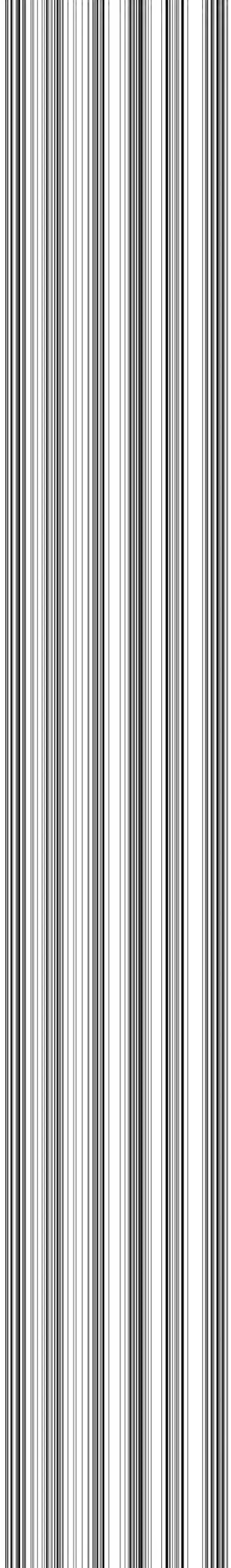
I'll play a little more.

PART THREE

MR. NYLAND: I do believe of course and I visualize the possibility of the main-
 tenance of some kind of a school. I don't call it community. A school has to
 have something that of course will have an end as a school in the form perhaps
~~has~~ a diploma or a certain curriculum you have to go through in order to be-
 come well educated. You will get a diploma in this kind of a school when you
 can meet a variety of people - let's say ten - and that ^{this} kind of dealings with
 them (2) during the day, and not get angry at all, provoked or upset but that

instead of that you all the time can have whenever needed the right answer for such people you have dealings with. ^{And} The right answer may be very simple. Sometimes ~~Y~~ ^{It} ~~X~~ may be nothing else but say 'hello', and sometimes may indicate a suggestion you make, in which suggestion of course then you become responsible, and it has to be based on your understanding of such a person or in--if there is a question that you give an answer that not only will fit but has growth - growth possibility - and it can help to develop a person, not only by means of the clarity of an answer but also by means of the confidence one has in the person who tells it to you.

I think it is very difficult for one day to keep on that kind of a level for oneself, and not to allow during such a day a certain thought to come in which is deleterious - or a feeling ~~very~~ once in a while to take the upper hand. I don't think it's necessary to pray for a day like that, ^{because} ~~but~~ in prayer you forget. Prayer becomes so often just a little habit, and actually I think many times it is taking the name of the Lord in vain. A sigh is far better than a prayer, when you mean it. Stopping in the midst of a sentence is far better, when you start to realize that that what you have been saying was really not at all what you wanted to say or perhaps even could say, but you said it, because your body wanted to say it. Much of the prattle, much of the nonsense that goes on between us ~~(//)~~ [?] School is for the purpose of associating with each other, and to exchange each other's associations. One learns from other people by inquiring what are they doing, where are they living, what for, what is their aim, and communicating of course at times your aim ^{not} to be closed; it is not a one-way street. You cannot expect to just take and take, ~~with~~ out giving. You're not here for that purpose at all. ^U Maybe ~~you~~ cannot give much. Maybe the other person can give.



Maybe the other person at times gives more than you can give. The act is in giving. The act is in receiving. It is not to be given back and it's not to take a form of giving because you have received. It's complete in itself, the giving and the receiving finished with that. It may be from a high level to a low level. It may be in asking from a low level to a high level. The asking is in a prayer to Be, the receiving is the wish to be heard. That goes together. There is no answer to a prayer. It is a state in which one tries to find a purpose of the school. It is not to try to reach a degree; automatically it will be there at the end of the school. And who is the judge, that you have gone far enough in the school to be dismissed or to go home, or to keep on being there, trying, but only stay as long as you try.

*the momentary
meditation
meditation*

When any kind of Work becomes habitual, stop it. Don't continue it. If you want to really understand yourself you have to go through many changes and adaptations. Sometimes it is the experimental period, but it is quite definitely that in the experimental period there are two things together which are neutralizing each other. That what is in Observation at the process as DO ~~is~~ is to go from outside to inside. That what goes in under the name of Participation is going from inside to outside. When the emphasis for Observation is on 'I', the emphasis on--in Participation is on Being. When the emphasis is in Observation on God, the emphasis of Participation is on Man. That is why many times statements I do make seem to be contradictory, because they belong to a different framework sometimes, and you never can compare them unless in your own experience you know that there are that kind of questions for yourself which you cannot solve until you come to the third stage.

The third stage is the willingness to submit to certain conditions

within your framework which are foreign to you and you have neglected, in which it is necessary to remember that there is a God existing in relation to your existence, which you call your 'I', or that what is Objective in you and can function ^{either} ~~either~~ in your intellect as Consciousness or in your heart as Conscience, and that what exists also, ^{is,} because of the framework in which one lives, the contact with ordinary life as a man ⁱⁿ which then that what has been received is used for yourself - not to be given to anyone, but only to be digested by you, and that I say, finishes that.

You can enter into another cycle of giving yourself and hoping it will be received. Don't look for a Thank you. Don't even look for gratitude. One is just what one is, as well as one can, the whole day long, constantly remembering: who am I; what am I talking; who is this I hear? What is this that takes place that gives me an experience? Where does the experience belong? Do I use it in the right way? Do I extract from all experiences of the outside world enough to keep myself alive and to have a little left over, I call it for the investment of a psychological Objectivity'. ^{we know that}

We have to learn a great deal. ^{we know that} We ^{still} ~~also~~ have a Life ahead, we also know that. We still have chances, many of them. You can make them, and take them; when you ~~live~~ ^{take} them they are for you. When your ordinary eyes are open you can see things, they're all for you. You can be identified, it can become a part of you ^{when} ~~when~~ you see with your ordinary unconscious state, the possibilities of Work, when you recognize in yourself as a process of unconsciousness a desire, ^{to} wish to grow up. One then can take that desire and create within oneself the conditions for growing up - that is our duty - and then hoping that that will be received, the knowledge of it being received will give us the en-

couragement to stand up straight and to be awake.

Many things are so related that it is difficult every once in a while to separate them. One needs clear thinking, and the constant attention to the thoughts and feelings, and don't let them go astray. They are a herd, and you are a shepherd. When a thought really doesn't belong to you, it is like a sheep wanting to get away from the herd, but you go out and find it, to find out why it stayed away, or wanted to get out. What was this on the part of the thought that it didn't feel at home? Can you find out, if you allow yourself to live an unconscious life, that the herd gradually becomes smaller and smaller, and finally there is no more sheep, and the shepherd has no job.

Work in ~~(on?)~~ oneself must develop that the herd of your manifestations all belong together harmoniously, and that the herd has no desire to leave you. Work at a School must be such that people wish to be there to find out for themselves what is their value, and that the Schoolwork which is given is not only done at home but all the time, when one is at School, particularly on weekends, when one tries to combine it with all kind of activities of ~~the~~ physical body and in trying then to be present to such activity, I hope that you won't forget yourself too much tomorrow, ^{want} that you really will ~~want~~ to use the opportunity for your own growth.

I hope honestly that God can bless you in doing that-for yourself.

To Gurdjieff (Toast.)

And so, goodnight.

END TAPE

transcribed: Ginger

ROUGH: Jessica 1/14/71

1st proof: Karen G. 1/16/71

2nd proof: Linda E. 1/22/71